PACIFIC SCHOOL OF RELIGION
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The
American Friend

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The Least Love

AND encourage one another to seek out the Poor and Sick, and Fatherless, and Widow, and Imprisoned, and make up their Necessities and Wants; then there will be nothing lacking. And keep in Discerning that ye may not be ensnared, nor made a Prey upon; but that in the Power and Wisdom of God ye may be kept over all such, and to feel through all States and Conditions: That the Lord God may be honoured in and by all, and ye all may be preserved in his Power and Life to his Glory. For your bestowing of outward things to such as stand in need, is the least Love, and things of little Value in Comparison to the things that are above and Immortal. And so, keep over all in that, in which ye have the Blessing poured upon you from the Lord God to cloath and cover you.

GEORGE FOX.

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PACIFIC SCHOOL
OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For April 28—The Development of Rock-Like Character

John 1:42; Mark 8:27-28; Luke 22:54-57
John 21:15-17; Acts 5:29

In any study of the friends of Jesus, such as we are having this quarter, we should expect the name of Peter to occupy a prominent place. Next to Jesus, Peter is one of the most loved and colorful characters that appear in the drama of religious history.

In many people's experiences, Jesus stands apart and afar off because of his sinlessness. It is difficult to believe Jesus could understand the pangs of remorse and guilt, but Peter was so very human, so much like ourselves, that we easily feel a kinship with him.

Impetuous and vacillating Peter may have been, yet we see him like our best and worst selves, rising to great heights as the revelations of God break through upon him, or dropping into the sloughs of despondency after having denied his Lord and Master when accused by a young woman of having been in the company of Jesus.

CEPHAS THE ROCK

Of the disciples, Peter would have been the last one to have been given the name Cephas by the casual observer. There appeared to be so much in him that was so contrary to the nature of a rock. Jesus seemed to have the unusual ability to see beyond the weak exterior and discover the real person with all his potential greatness. Jesus proved himself to be a real friend to Peter by standing by in the hours of failure as well as in the moments of great ecstasy. No better example can be found as a demonstration of the way in which genuine friendship can mold character for good. As much as we enjoy pointing to the day and hour when we became Christians it does not appear that Peter became a "rock" in one experience. Hard and long was the road of discipline and training as the real Cephas emerged.

Peter had a poor background with no blue-blooded ancestral tree. He came from an unlearned, uncouth people who had battled the wind and sea to wrest from the elements a livelihood. While they were a people, rough of hand and speech, they were also many times tender of heart and deeply religious.

Let's notice the Master's method as he sought to help Peter clear away the accumulation of mud and debris and build upon a sure foundation. As a true friend, Jesus never condoned the weaknesses in Peter's life. It must have been a great trial to Jesus to have been forced to listen to Peter's boasting and witness his swagger. Peter boasts that although all men should forsake him, yet he would follow him to prison and to death. To such a boast Jesus told him that before morning he would deny him three times. Then to help Peter understand himself the better, he said "Simon, Simon, behold Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not." Then to show his confidence in Peter he said, "and when thou art converted, strengthen thy brethren." The confidence of Jesus was not misplaced. When the storm of crucifixion had passed and the day of Pentecost had fully come, it was Peter, "the Rock," who set the course of the new church in its world-wide mission.

Questions:

In what social strata would Peter belong if he lived today?

Are there people with whom one cannot be friendly?

Did the reputation of Jesus suffer because of his association with common people?

What part does friendship have in helping people to become Christians?

P. M. T.

May 5—Learning Good Will from Jesus

Mark 3:14-17; Luke 9:49-56;
I John 4:7, 8.

The general theme selected for this lesson is "Two Brothers Learn Tolerance." The scripture text selected deals principally with the two sons of Zebedee, James and John, the assumption being that the John of the fourth Gospel is also the author of the three epistles bearing his name.

In this continued study of the friends of Jesus, we are introduced to the two other members of the small group of three disciples who are often called the inner circle—Peter being the other member.

James and John were of the more well-to-do fishermen who plied their trade on the Sea of Galilee. Their father, Zebedee, was a man of some means since he was able to employ servants. It is not clear whether the name, "Sons of Thunder," was given to these two brothers because of their own tumultous natures or because their father was a man given to emotional outbursts.

While there are some incidents recorded which might indicate that James and John were given to outbursts of violence, the Bible stories of the two men, particularly of John, cast him more often as the tender, compassionate disciple, much at home in the intimate association with the Master.

I never feel quite easy in choosing proof texts from the Bible as a method of getting a true picture of any character. It depends so much on who does the choosing as to whether or not the individual in question appears to be a saint or a sinner. This method, as used in this lesson, lifts up the sin of intolerance found in James and John, all out of the proportion to that justified by the total picture of their lives.

INTOLERANCE IN RELIGION

The intolerant attitude of James and John, which was manifest when Jesus sought hospitality among the Samaratians was properly rebuked by Jesus. It is very probable the disciples were surprised that Jesus should call in question the propriety of destroying these heathen people and burning their village. After all, who were they but the enemies of God? Did they not worship in Mt. Gerizim instead of in the temple at Jerusalem? How natural it was for these two disciples to think of the Samaritans as dogs since they were steeped in the belief that the Hebrews were the chosen of God and that all the uncircumsized were outside God's love and mercy.

Well the days of intolerance and bigotry are not past. It is so much more comfortable to talk about the lack of tolerance Jonah had for the people of Nineveh or that shown by the Crusaders or the Catholics toward the people of other religious faiths than to face up to the intolerance in our own lives. How difficult it is for us to concede, without judgment or criticism, the right of other people to enjoy the same freedom of worship and theological belief which we ask for ourselves.

I can never forget the anger (righteous indignation?) I felt when, for the first time, I heard a man advance the idea that Jesus might have been the son of Joseph. I can understand now how easy it would have been for me to have shared in spirit, at least, with some sort of mob violence against the man.

As a young minister, I was very proud of being an orthodox Quaker until I began to see the evils growing out of the intolerance I had for other kinds of Friends. If, to be orthodox, means to belong to a group which presumably has the only true and complete understand-

(Continued to Page 155)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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In the Editorial Review

The Quaker Meeting for Business

ONE of the significant developments in Quaker traditions is the meeting for business. In some respects it is more significant and more demanding of its participants than is the meeting for worship. In worship there is a singleness of purpose, an invitation to "center down" into one act of communion. It is in the business meeting that the experience of inner guidance is brought into the business life of the Friends Meeting. It is here that the mystical and the practical find their interaction.

Such a meeting for business demands a spiritual maturity, an inner self-discipline and an expectancy from one's fellow participants that is often more than we possess. The point from which the business meeting may rise to its most creative level is also the point at which it may break. That point is the mutual acceptance of a possible group creation in which the individual is disciplined and led into one common movement of the spirit. In that movement one is not quick to assert his own will, but ready to enter the joyful discovery of what God may create. His part may be silent or vocal, but in any case it is thoughtful and expectant.

Our Variations

In some of our Meetings there has developed a diluted form of parliamentary procedure. In others the Friendly method is retained in form, but has ceased to be such in spirit. It has come to be a time of waiting long enough to find out what the weighty Friends (or Friend) may think. It is not the spiritually creative group at work expecting God to fashion, from their mutual deliberations, the answer which none of the members singly brought into the Meeting.

Rightly pursued, the Friends meeting for business carries measurably the atmosphere of worship. It is one in which a profound silence may steal unannounced across the group and claim each member in a time of prayer and waiting. If it does not come unannounced, the Clerk or some other Friend might often do well to ask for it. In the sessions of London Yearly Meeting, we were greatly impressed with the call of the Clerk to enter a time of worship in the midst of business. This generally occurred when discussion tended to become a bit profuse and several Friends were attempting to speak. It was not a gavel, but a call to worship, that disciplined the discussions.

Of course, there is no perfect business meeting. Not all of them are good. Not even those within a given local Meeting are uniformly successful. The improvement of our business procedure is a collective art that will bear constant scrutiny and training. Parliamentary methods, well followed, may be better than the Friends business meeting, poorly done. Even so, Friends should be encouraged to retain and improve the traditional business meeting, for it is far more than a tradition. It pays respect to minorities and carries a high expectation of creative ability from the members when they are united in a worshipful search for the will of God in the practical affairs of life. It asks participants to live on two levels at once—the immediate with its practical steps and the eternal with its long-view demands. It is at once the attempt to know the master plan and in the light of it to take the action required by the moment.

It asks for unanimity in most decisions and for consideration and respect when unanimity is impossible. Such a situation does not often occur but occasionally a problem seems to offer but two alternatives, neither of which is acceptable. If there is considerable doubt, action often can be postponed, but sometimes it cannot. When such situations develop, Friends should be careful that in giving regard to the *minority* they do not at the same time undervalue the *majority*. In case the search for unanimity comes to such an impasse, it seems that concessions from the minority would generally be the only answer.

Retain the Business Testimony

In pressing the business heritage upon the attention of Friends, we intend no invidious comparison with parliamentary business meetings. It was pleasing and thrilling to see the latter type at its best in the recent special meeting of the Federal Council of Churches. The President of the Council did magnificently as our presiding chairman. With great skill he guided original motions through the maze of amendments until each of us felt the utter fairness of the decision when it was rendered. In such a meeting no other procedure is available and we entered it heartily and happily. But the final end

was the discovery of a majority, with thankfulness when action was unanimous. Such a business meeting may indeed have far more democracy in it than many of our Friends' business meetings. Certainly it "gets things done" much more quickly and perhaps much better than many of our labored meetings among Friends.

Friends are accustomed to their particular method and it is peculiarly applicable to small groups. It is well to continue the business meeting, at the same time seeking to understand and to improve it. No less than in worship, it offers an opportunity for "trainees of the spirit." Rightly practiced, the Friends' meeting for business offers a very significant contribution in the field of spiritually creative group action, for it asks from us great faith in other members and in the practical resources of the inner life. Being in the stream of creation it has more value than merely that of finding a decision, for the *method* of the meeting should infuse *all* group behavior.

Emphasis on the Family

RECENTLY we received a letter encouraging the observance of "Fathers' Day." The purpose, as stated in the letter, is "to foster more ties and respect for the sacred bonds and duties of parenthood." That is a worthy aim, but our mischievous eye could not avoid singling out the words, "to foster more ties," for Fathers' Day. No sooner had Mothers' Day been well established than the oversight of father was to be corrected by giving him a special day.

Far be it from us to overlook the particular significance of fatherhood in a year when the end of a war points to the heavy price which that war extracted from fathers, or to treat lightly the joy of reunited families. We would encourage such recognition, but we doubt whether the multiplying of special days is the best way of doing it. The commercial advantages—flowers for mother and ties for father—are quite obvious and may furnish considerable incentive from commercial sources for perpetuating the special days, although gifts may indeed be lovely symbols.

It is home and family life that make parenthood and childhood significant. The move to include them in "National Family Week" is wholesome. This year it will be observed May 5-11. Our special days for fathers and mothers too often are merely sentimental, and they sidestep the great problems relating to family solidarity. The twin evils of divorce and juvenile delinquency are reaching an alarming all-time high. They will always increase or decrease together. Family life is imperiled, and with it the national and world life.

The problems of fathers, mothers and children are largely one problem—the building of Christian family life. Weeping over memories of mother is a poor way to pay our debts to her. Our tributes to fathers and mothers should be rendered in emphases on good families.

Special observances are being over-multiplied on the calendar. Some of them may be used to advantage. If we are going to observe them, why not move from "Mothers' Day" and "Fathers' Day" to "National Family Week." It is home and the family that must be preserved.

Rise Up, O Men of God!

THERE is a man-power shortage in the local Meetings of Friends. Woman-power is much more evident. As our church life moves toward Yearly Meeting and Five Years Meeting functions, women Friends decrease and the men increase in places of leadership. Both trends need correcting. Lack of activity by men in the Meeting is easily understood when one considers the hours for labor and professional pursuits which claim the breadwinners of our homes.

This fact has been seen by California Yearly Meeting and they have created a vigorous organization of men in the Yearly Meeting. The idea has caught fire in the minds of the men of Western Yearly Meeting, who have organized themselves as "Western Churchmen." These two groups have undertaken certain important tasks. We could well hope that this momentum of Friendly man power might reach into other areas of the Five Years Meeting.

The forces that move relentlessly across the earth should call out the full strength of the church. With all of its weakness, the Church is the one institution or movement which peculiarly lays the *foundations* of a decent world. Our time-wise minds must finally realize that only the eternal can carry the weight of temporal institutions. They will never be securely founded apart from the Christian faith and it, in turn, will come largely through the Christian Church.

Rise up O men of God,
The Church for you doth wait;
Her strength unequal to her task,
Rise up and make her great.

Truth Found by Living It

"BLESSED are the pure in heart for they shall see—" This is the essence of the introduction by Aldous Huxley to his book, *The Perennial Philosophy*. Huxley reminds us that fundamental insights come not from the learned students of philosophy, but from the saints, sages, and prophets who *know* from personal commitment, rather than at second-hand, the truths by which men live.

How easily one may learn by rote the traditions of the elders, the orthodoxy of the "head," and how slowly he may achieve a rapport with life—a communion with God. He so readily tries to be saved by what he *knows*, when it is also by what he *is* that the saving truth of life is opened to him. We should not pose "experience" against "knowledge," but the paths of knowledge are more clear for those who are inwardly surrendered to God who is truth. They who *do* shall *know*. The pure in heart shall *see*.

E. T. E.

Friends, This is a Call to You!

Relief Channels Open

FRIENDS AREA COMMITTEE

Before the war ended, we knew that the "peace" would be far from a genuine peace. We expected a time of reconstruction and relief that must follow in the wake of armies. Throughout the war, we urged controlled feeding by the Allies, in occupied countries through neurals. Our appeals fell on deaf ears. The artillery was too noisy for men to hear the cries of hungry people.

When the war ended, a renewed effort was made to speed a relief program to all hungry people, friendly and "enemy." The war mind was still too dominant and the true picture of conditions too obscure. Again we were rebuffed. Refusing to deliver millions to death when America and other countries were fully able to share in large measure, Friends and others kept steadily pressing for an opening to share with the victims of war abroad.

THE CHURCH EFFORT

The Federal Council of the Churches of Christ in America was second to none in pressing the case for our Christian responsibility. At long last, after death has claimed its thousands, the non-governmental relief agencies are permitted to send two thousand tons a month into Germany. This equals about $1,000,000 per month, about as much as these agencies can carry, although a larger scale feeding by government would more nearly approach the need.

There are great needs in countries other than Germany and Friends are working in several of them. Poland and Greece are the most pitifully stricken areas in Europe. UNRRA is working in Greece. Poland is in Russian territory, but some relief may become possible there. UNRRA can go into friendly countries but cannot, by its charter, feed former enemies. The churches, thereby, have blocked out for them their chief responsibility.

THE FRIENDS AGENCY

The American Friends Service Committee is one of the cooperating agencies in the new Church Committee for Overseas Relief and Reconstruction. Friends now have their opportunity. In the future there will probably be church drives for relief in many American communities. If so, Friends will want to give this united church effort their full cooperation. In the meantime we should begin *now*, for people are dying every day in Europe.

To that end the Service Committee is helping Friends of the Indiana-Ohio area and beyond, to organize for a large-scale service from that area. A recent meeting was held at Quaker Hill with representatives from the following Yearly Meetings: Ohio, Conservative; Ohio, Independent; Wilmington, Five; Indiana, General Conference; Indiana, Five; Western, Conservative; Western, Five; and representatives from the Five Years Meeting. From this group, a temporary committee was formed with expectation that the eight groups might each make final and official appointments to a continuing committee.

WE START AT ONCE

In the meantime an executive secretary for the area is being sought and expected to begin activities at once. The Service Committee is being asked to give the initial financial support to the work of this area. Other areas will also be approached later for a program of relief.

Friends, we have been asking for an opportunity to share with hungry people in a large-scale way. Whatever we can do *now* to get under way will aid greatly the Protestant Church forces when their organization and plans are complete and they move into our communities with appeals. Let us begin to erase in some measure the shame that war has brought. Our Meetings should again become "Meetings for Sufferings."

Our responsibility may continue for one or two years or even more. The lack of fertilizer in Europe may cut crops this year greatly. The peak of suffering may be in the winter of 1946-1947. Many people have agonized for starving people abroad. They have prayed for a day of relief to open. *Friends, this is it!*

ERROL T. ELLIOTT,
Chairman of the
Temporary Committee.

RELIEF CONTRIBUTIONS

From Quaker Meetings and other churches.

The nation-wide effort to collect funds, clothing and foodstuffs for foreign relief has brought to the American Friends Service Committee many inquiries from Friends and other church groups concerning the AFSC's relationship to the united fund-raising efforts of the Protestant Churches.

We are happy to give the following explanation of how Friends Meetings and other churches may contribute to the Quaker relief program and at the same time cooperate in the united church campaign. This statement has been prepared in consultation with the Church Committee for Overseas Relief and Reconstruction which for a number of years has validated the Quaker relief program and has recommended it to Protestant Churches for financial support.

The AFSC administers funds in many parts of the world. Quaker relief programs are now going on in France, Finland, Austria, Germany, Poland, Italy, China and India. Shortly the AFSC hopes to start relief work in Hungary and Japan.

Friends Meetings and other churches may support this relief work in several ways:

1. Contributions may be sent direct to the American Friends Service Committee in Philadelphia or to any of the AFSC branch offices.

2. Contributions may be sent to the Church Committee for Overseas Relief and Reconstruction or to any denominational relief committee, earmarked for Quaker relief. In this way the entire sum will be forwarded to the American Friends Service Committee.

3. Unearmarked contributions sent to the Church Committee for Overseas Relief and Reconstruction or to any denominational relief committee will be distributed among various church-sponsored agencies. The AFSC, presumably, will be included among those administrative agencies.

The AFSC reports to the CCORR all funds contributed by Friends Meetings or other churches so that each denomination may know how generously its individual churches have responded to the general appeal for Christian charity.

There is now developing a single agency to represent all Protestant Churches in their programs of overseas relief and reconstruction. The AFSC is cooperating with the committee appointed by the Federal Council of Churches of Christ in America to establish this united agency. Friends Meetings and other church groups which have been contributing to the AFSC are encouraged to continue to do so in the knowledge that their gifts will be properly credited to the total giving of Protestant Churches.

AMERICAN FRIENDS
SERVICE COMMITTEE.

E. Raymond Wilson Testifies

Senate Committee on Military Affairs, April 4, 1946

MUCH of the world is hungry and millions of God's children are facing starvation. This is no time to offer a war-devastated world more men with more guns instead of more bread with more butter.

We would repudiate the idea that the doctrine of military necessity is the highest law for a nation, or that a nation's true strength lies in conscripting masses of men, or that our security rests primarily on the continuance of an undemocratic and un-American system of peacetime conscription, or that world peace can best be advanced now by brandishing a show of military force over a famished earth.

I want to speak for plain folk. It may seem presumptious for a mere citizen to speak against the proposals by the War Department, the Navy Department, the Secretary of State, and large veteran's organizations. But I speak for veterans of war, too—not in military uniform—but men and women who have seen the miseries of war first hand for thirty years — Quakers, Brethren, Mennonites, and many others: ambulance drivers on the Burma Road transporting desperately needed supplies to a suffering China; volunteers fighting typhus and cholera in interior China; some ministering to famine victims in India, others carrying relief to a half-million women and children on both sides of the Civil War in Spain; rescuing refugees in Egypt and Greece and Italy and France; extending a helping hand in Finland and Poland and Germany.

Perhaps, too, I can speak for thousands of men who have gone to prison for conscience' sake because they felt that military conscription was morally or politically wrong. Their bodies may be confined within prison walls, but their spirits will haunt and challenge our nation so long as men are jailed for believing in the Sermon on the Mount more deeply than do their fellow men, or so long as prison is the answer of our society for those who refuse to take the lives of others.

Military Necessity

We are being told that the draft must be extended because of military necessity. All during the war the Quakers raised their voices that food could be sent and ought to be sent to feed the women and children in occupied areas such as France and Holland and Belgium. They were told by Winston Churchill and President Roosevelt and the American Army that it couldn't be done because of military necessity, that stock piles were being created and that people would be fed upon liberation. When the war was over the stockpiles weren't there and American promises were only partly fulfilled. We believe that the doctrine of military necessity was wrong then and wrong now. The country was told time and again that military necessity demanded a nurses draft and a labor draft, and yet the Army claims did not stand up under critical examination by members of this Committee.

Further, it is being argued that conscription is necessary to fulfill our commitments abroad. Gentlemen of the Committee, may I remind you not only of some of the commitments our Government has made to our people and to the peoples of the world, but also some of the responsibilities for leadership they present to our Congress?

In the Atlantic Charter we were promised "all of the nations of the world, for realistic, as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

In the Charter of the United Nations, which the United States did so much to help design (and I might add parenthetically, at some points limit and curtail), Article 2 declares: "The Organization and its Members, in pursuit of the Purposes stated in Article 1, shall act in accordance with the following Principles. . . . 4. All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations."

American occupation troops under General MacArthur have laid down a policy in Japan of outlawry of war, elimination of compulsory military training and of military conscription. Such action certainly implies a moral commitment, if our moral prestige in Japan is to be maintained, that our Government should not seek to lead *our* people in precisely the opposite direction.

Bread or Bullets

Only a few days ago, while this Committee was debating draft extension, the papers carried the story that American occupation authorities had told the German authorities that our Army could not make good on its promises to supply them with enough food for an average diet of 1500 calories and that the ration would be severely cut.

On the Senate floor on March 29, a letter was read from Dr. Karl Brandt, economic adviser in Berlin for the United States Food and Agriculture Branch of the Office of Military Government, which said in part, "Our Government is letting down our military government in the food deliveries it promised, although what Generals Clay, Draper, and Hester asked for and were promised was the barest minimum for survival of the people. We will be forced to reduce the rations from 1550 calories to 1000 or less calories. The few buds of democracy will be burned out in the agony of death of the aged, women, and children." Shall Congress draft more troops off the farm or from food processing and transportation work in order to put down food riots in the American zone instead of buckling down to the job of doing everything we can to relieve the world's distress? This is still another moral commitment that cannot be fulfilled by extending the draft.

There is also the obligation to assert in our national and international life those principles and attitudes of democracy that have made our nation great. Many of our citizens or their forebears came to this country to avoid the dead hand of European militarism and conscription. It has been freely stated in the press that one of the reasons for the present drive for the extension of the draft is to retain the principle of military conscription until Congress can take up the question of universal military training after the elections and continue the principle and practice of military conscripton in another form. Proponents of the latter have tried to sprinkle such a proposition with the rosewater that it is only training and not service and only compulsory and not conscription. Is this present proposal merely a pontoon bridge between wartime conscription and permanent peacetime conscription?

Need for a Strong America

The Congress ought not to signalize its lack of faith in the United Nations Organization by voting peacetime conscription here during the first month of

our playing host to the Security Council, in the country where the United Nations Organization now contemplates making its permanent home. Our support of the UNO already has been weakened and world tension intensified by policies such as military emphasis on secrecy and military control of the atom bomb, by the drive for compulsory military training and extension of the draft, and by insistence upon unilateral control of naval bases and the veto power.

This Military Affairs Committee is the Committee designated to arbitrate between the inflated demands of the military and the general welfare of the United States and of the world, to resolve the often-conflicting claims of power and responsibility, and to protect the people from the betrayal or the abuse of their liberties. We rest our case on a conviction that we believe is shared by virtually every member of this Committee, deep down in their hearts—that the continuance of military conscription is not the kind of leadership our country ought to offer to a dying world in the second year after the close of military hostilities. Hands across the sea—yes—but hands with food and clothes and materials for reconstruction, medicines for the prevention of epidemics and disease, books to replace libraries that have been burned—not hands with rifles, empty of material help to our distraught fellowmen.

We want America to be strong—strong in the virtues that are eternal and in the comradeship of service that is so sorely needed now. We want America to be secure, because others believe in us and our purposes, not the uneasy security that comes because they fear us and conspire to challenge us with the arms with which we arm them. Competition in armaments has never preserved the peace of the world for any length of time, and never will. Only as we press with unrelenting vigor for a democratic world government, for universal disarmament of national armies and navies, and for mutual sharing and utilization of the world's resources for all of God's children can we enhance our real security and build for a sure future. We call upon Congress to lead us more resolutely in that direction.

From One Culture to Another

By Henry J. Cadbury

This treatise written by the one Quaker member of the Committee on Revision of the New Testament, should inspire live interest by those who wish to understand better the varied cultures, ideas and phraseologies through which the new Revised Standard Version of the New Testament comes to us.

THE gospel story in its transition from age to age and land to land has naturally had to adjust itself to various changes. Changes of language is one of these—from Aramaic to Greek and then from the Greek to Latin and other ancient languages, and to English and other modern languages. But besides the differences of language, there has been also a difference of culture, of manners, and morals. The Twentieth Century Americans not only speak a different language, but also have customs that differ from those of the people of the New Testament.

Our houses, our clothes, our meals, our standards of measure, our social and economic life, and even our ways of thought and frames of reference are all very different. When, therefore, a scholar undertakes to translate the New Testament from its Greek original into English, he must decide how far he should limit himself to rendering it word for word and phrase for phrase, or whether he should sometimes further substitute the modern Western habit for the ancient oriental equivalent. This is only one of the many delicate questions that such translators face. Perhaps some concrete illustrations of this group will throw light on the difficulty of the whole task of the Revised Standard Version (RSV).

I

How natural it is to transpose the Bible story to one's own culture is well illustrated in the field of art. The many famous scenes in the ancient narrative, when painted by an Italian artist, took on an Italian landscape; when painted by a Dutch painter, they reflected Dutch features. I have lately seen some charming pictures of the life of Jesus done by native Christians of the Far East. There are snow-capped mountains and pagodas in the backgrounds, there are rice fields and arched bridges in the foregrounds, kimonas or pigtails on the human figures, chop sticks at the Last Supper, and everything else to match.*

Probably this kind of cultural transfer began very early, for it was very early in Christian history that men left Galilee and Jerusalem to preach to other nations. One notes that Mark's Gospel not only indicates four times (5:41; 7:34; 14:36; 15:34) that the language which Jesus used was one different from the Greek in which he is quoted, but twice it further transfers its Greek into Latin terms by explaining that the widow's two mites are the equivalent of a Roman *quadrans* (12:42), and that the courtyard where Jesus was tried, in the same parlance, would be styled *praetorium* (15:16). Thus the earliest gospel, like the trilingual inscription on the cross, is indicative already of three early cultures.

II

Luke's Gospel, it is thought, made further changes, transposing the story to Greek usage. Thus he thinks of the paralytic as let down through a tiled roof, as in one of the Aegean cities (5:17), instead of through a hole dug in the thatch of a Galilean village (Mark 2:4). The evangelists evidently were familiar with slightly different market prices for the same commodity, since the cost of a sparrow is twenty per cent higher in Matthew 10:29 than in Luke 12:6. Perhaps similar consideration led some early scribes of Mark 14:5 to say that the alabaster box of ointment could have been sold for "more than three hundred pence." Once the passage read simply "for three hundred."

The word pence which I have just quoted is, of course, from the King James or Authorized Version (KJ), and that word at once reminds us that the English translations have done their share of transferring to terms of their own culture. Penny, shilling, and pound are not the original money expressions. Those were distributed among three fiscal systems—Hebrew, Greek and Roman. But how shall these be rendered? One can either keep the ancient word as Greek *talent* (Matthew 25:15-28 KJ), or Hebrew *shekel* (17:24,27 RSV), or Roman *denarius* (20:2 RSV). One can use a general term like piece of money (17:27 KJ), or (silver) coin (Luke 15:8-9 RSV), as indeed the Greek sometimes did, but instead of saying silver or coppers as we do, it reversed the plural and the collective and said silvers (Matthew 25:27; 27:3-9; 28:12-15) or copper (Mark 6:8; 12:41). Or one can put it into modern currency, but in that case shall we use the bullion equivalent, as I suppose was done by the use of penny and pound (Luke 19:12)? Or shall we indicate rather the equivalence in wage rates or purchasing power, if we can find it? Matthew 20:2 would seem to indicate that a *denarius* was a day's wage for an agricultural laborer. But RSV, which adopts the custom of

*Compare *Each with His Own Brush*, by D. J. Fleming (New York, 1938); *The Life of Christ by Chinese Artists* (S. P. G., London, 1938).

indicating metal equivalents in the notes, tells us that is was worth about twenty cents (Matthew 18:28 note).

III

That similar questions arise with our forms of measurement must be obvious. The two measures of length employed in the New Testament are cubit (about eighteen inches) and furlong (about an eighth of a mile). When RSV translates these into yards or miles, we are transposing into our own culture (Luke 24:13; John 21:8). But where it translates (Matthew 6:27—Luke 12:5) "And which of you by being anxious can add a (one) cubit to his span of life?", it not only keeps the archaic English cubit but, what is perhaps still more alien, the probable application in the original of a unit of linear measure to a temporal span.

It is well known that the ancients reckoned day-time in hours and night-time in watches. The original phrases are doubtless misleading to many readers, since the twelve hours are counted from morning to evening and do not begin either at midnight or at noon. But the RSV retains from the original third, sixth and ninth hour (Matthew 20:3,4; Mark 15:25, 33, 34; Acts 2:15; 10:3) instead of saying nine o'clock, noon or three o'clock, as it might well have done in such passages. That was a hard choice to make and was undoubtedly a conservative one.

The geographical terms in Palestine are sea for a lake as well as for larger bodies of water, mountain for highland country as well as for an isolated mountain peak, and desert (or wilderness) for rough, high, rocky land as well as for low flats of sand. In fact, there is some evidence that the words mountain and desert were in First Century Greek almost synonymous (Compare Luke 15:4 and Matthew 18:12). Here again the translator is at a loss how far to proceed. Luke, whose parlance is more like our own, never speaks of the sea of Galilee. It is always a lake for him (5:1, 2; 8:22, 23, 33). This is a tempting precedent for translating sea as lake in the other Gospels and was again conservatively avoided. Preceding the Sermon on the Mount (Matthew 5:1), the new version says "he went up on the mountain," but elsewhere when the same Greek phrase is used it says, "he went up into the hills by himself to pray" (14:23 cf. 15:29 and parallels), and the shepherd leaves "the ninety-nine on the hills" (18:12).

(To be Continued)

Friends and Community Churches

What is Our Responsibility?

By J. A. Morris Kimber

IT has been said that "the fool can ask questions which the wisest man can't answer." Parents faced with metaphysical dilemmas such as "Who made God?" are frequently tempted to reply, "Johnny, don't ask so many questions." Teachers and ministers are frequently put on the spot by their less-informed students or members when something is questioned that had been stated in lecture or sermon.

It is important to realize, however, that without a problem, without a question, there would be nothing that could be called thinking. Only when some one faces an impasse, an apparent contradiction, a block of some kind does he do anything that is worthy of the name of thinking. The thinker works creatively until he is able to formulate a hypothesis. "This may work," he says. Such an inquiring attitude caused Eratosthenes to attempt to calculate the circumference of the earth in the third century before Christ and dominated the minds of great thinkers in every field of learning from the dawn of the ages until the present.

The Society of Friends has perhaps dealt with more problems, more questions raised by difficult situations, than have other religious groups in the same period of time. Lincoln's famous letter to Eliza P. Gurney is typical: "Your people—the Friends—have had, and are having a very great trial. On principle and faith, opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma some have chosen one form and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can, in my own conscience, under my oath to the laws."

The founding of every denomination was the result of the existence of a problem, a serious question which members of the church faced. Some of the members felt that one or more important truths were not being emphasized. They faced the problem of deciding whether to remain in the church or to withdraw from it. Those who felt that it was necessary to withdraw later organized as a new denomination. After the new denomination had taken root, there came the problem of the extent to which its members could work with the church from which they had separated, and with other church groups. Some members of the new denomination felt that there could be a certain degree of cooperation with other groups, while others believed that a strong testimony must be borne against any church or organization which failed to emphasize the truth which this new denomination had felt called upon to stress.

Friends have faced the same problems. Some of their number have always thought that it was possible to have Christian fellowship with godly people of other denominations, while some have adhered to the belief that they were unique in their position and that it was important to bear testimony to this uniqueness by language, by dress, by method of worship, and by other measures which indicated their separateness from the world.

Opposing Trends

Two changes seem to be influencing Friends' thinking today. On the one hand, challenged by world thinking, world politics, mass activity, great bureaus and federations, Friends have seen that in unity there is strength. Friends have found that by working with others they could better accomplish their own great aims of feeding the hungry, or bringing about international good will. Friends' groups today are a part of the Federal Council of Churches of Christ in America and work together with many other denominations in Christian activity at home and abroad.

On the other hand many Friends have come to believe that their uniqueness is not just a series of little and unrelated uniquenesses. They have come to see their position as a "Gestalt," a pattern, a figure. The silent meeting and the concern over human suffering and the opposition to war and the refusal to take oaths and the observation of spiritual rather than material ordinances—these are all related to the great principles of the personal revelation of God to every man and the inestimable worth of that man to whom God desired to reveal Himself. One might think now of one part of the pattern, now of another. But it was one pattern.

Thus it appears that two changes are taking place in Friends' thinking, and that the two are somewhat opposed to

one another. Friends are feeling the need of working with others, but at the same time are feeling the need of emphasizing more than ever the unique message of Friends.

Perhaps this problem is best exemplified in the situation which exists wherever a new Friends' Meeting is to be established. Where large numbers of Friends migrated westward from North Carolina or from New York to the West, these Friends settled down together in the new community with little difficulty. They were all Friends, they continued to be Friends, and they desired to found a Friends Meeting in the new location. With little delay, a new Monthly Meeting was established and spiritual and material matters were carried out in accordance with the discipline of one of the Yearly Meetings. But where Friends have settled in communities where there were no Friends, or where there was no Protestant church, Friends have been perplexed. "Is the denominational aspect important?" they have asked themselves. "Shall we disregard denominational uniqueness and undertake work for and with others in the interest of the Kingdom of God? Is it important whether the church which we attend or join or help to establish is to be a Methodist or a Baptist or a Friends church?"

In the last few decades a large number of Friends have been more than ever impressed as populations have shifted almost overnight, as new communities without churches have sprung up. Friends have seen that leaders of the other denominations shared this concern for the needy communities. Leaders of the several churches in conference together expressed their burden for these sheep having no shepherd. In prayerful deliberation, certain tentative plans would be proposed as possibilities for the different member-denominations. Proposals were made to the larger bodies. If the Baptists would take care of one community, and the Presbyterians another community, and the Methodists another, could Friends stand aside and say, "We can deal only with Friends or with those who are thoroughly acquainted and sympathetic with our position"?

Thus, with a heartfelt desire to help people who were in need, Friends have founded Friends Community Churches in different parts of the United States. In Spring Valley, California, one of the most recently established, a community of between two and five thousand people without any church or Sunday school, now finds that Christian people can worship together, that children can be taught spiritual truth, that in the event of illness or death a pastor is ready to come to bring encouragement or counsel or comfort.

Meanwhile, however, the members of this and other Friends Community Churches have had little knowledge of Quakerism. Members even of the Meeting on Ministry and Oversight, charged with spiritual responsibility for this church, were formerly Baptists, Methodists, Lutherans, or Episcopalians. If the Baptists had been the ones who had organized the community church in this neighborhood, perhaps most of these people would have become Baptists.

WILL FRIENDS LOSE TESTIMONY?

Thus, we see, that the Friends Community Church does present a problem. If this church accepts as members those who wish to be church members but who know or care little about Friends, and if this church appoints as its spiritual leaders those who have little Quaker background and who are not greatly concerned about the unique emphases of Friends, is the denomination to increase in numbers but lose, at the same time, its power to stress those things which called the Society into existence in the first place?

Or, is it possible, that in the Friends Community Church we have found the real answer to the question? Rufus Jones ably pointed out to Friends at the Five Years Meeting that Friends in the early days were a great and powerful movement, not a sect. Is it possible, in the Friends Community Church, to see that there can be "Presbyterian Friends" and "Baptist Friends" as well as "Quaker Friends"? Can we by this very means continue as a powerful spiritual movement, causing others to see our good works and glorify our Father which is in Heaven?

The answer to these questions is not an easy one. But it is not something to run away from because it is difficult. We Friends should be facing the world of today. We should be keenly aware of our past heritage, of the world of George Fox, of John Woolman and of Elizabeth Fry. But we should strive, as never before, to see just what our mission is in the world today. *If we are essentially the same as other denominations,* the question may be rightly raised, "Why, then, should we continue as a denomination? Why should we not merge and give our support to stronger groups in many places, rather than endeavor to hold our young people in a struggling Friends church while they prefer to attend a larger church of another denomination? *If we are essentially different from other denominations,* the question may be raised, "Can we have Friends Community Churches without endangering the very things that we have always felt were our only ground for existing as a separate denomination?"

No apology is made for raising this question without answering it. Many Friends have faced it and are facing it today. Perhaps the views of some of those who have dealt with it specifically might be of benefit to others of us. In hearing of their experiences, their actions, or their deliberations perhaps we shall all be benefited. Perhaps in the columns of THE AMERICAN FRIEND such views might be expressed to the benefit of many of us as individuals and to us as a part of the Church of Christ in a world of need.

FRIENDS WORLD COMMITTEE

D. Elton Trueblood sailed for England on April Eighth for a four months' deputation among Friends. He will spend approximately one-third of his time visiting Friends Meetings both in England and on the Continent for the Friends World Committee.

He expects to return to this country in time to attend the semi-annual meeting of the American Section of the World Committee to be held at Guilford College, North Carolina, August 4-5, just prior to North Carolina Yearly Meeting. His schedule will then include five Yearly Meetings during the month of August.

During the month of March, *W. Orville Mendenhall,* Chairman of the Friends World Committee, American Section, gave an interpretation of the work of the Committee at each of the following Yearly Meetings: — Baltimore General Conference, New York General Conference, Philadelphia (Arch), and Philadelphia (Race).

Emily Parker Simon, a member of Baltimore Yearly Meeting, will go to Luxembourg as a representative to an International Conference of the Women's International League. She will prolong her stay in order to visit among Friends groups on the Continent for the Friends World Committee.

MY SYMPHONY

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never— in a word to let the spiritual, unbidden and unconscious grow up through the common, this is to be my symphony.

WILLIAM HENRY CHANNING.

In this atomic age, when cities are in jeopardy, the rural community may be civilization's last chance.

DR. THOMAS A. TRIPP.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Friends and National Family Week

By R. Furnas Trueblood

NATIONAL Family Week is rapidly becoming a well-known occasion for observance throughout the United States. This will be the fourth year that it has been observed on an inter-faith basis, with Catholics, Jews and Protestants taking a particular time to give emphasis to the importance and influence of homes, and to stress the basic necessity of making religion a reality in the home life of our land.

Friends have always seen and stressed the importance of the family as one of the basic "strongholds of our Christian faith." In Quaker homes we have often recognized that one of the great opportunities we have is that of exerting on our children and young people the influences necessary to open for them, and guide them into the Christian way of living. Very often it has been through Christian homes that larger vision has come to youth, of world needs and world opportunities for service. If we would be builders of a better world, we know that one way to begin is to be builders of earnest, intelligent, devoted Christian families.

To Reduce Juvenile Delinquency

This is certainly the ideal, but we must recognize the fact that the actual situation which we face is not so rosy. We have just passed through a war period where, among other casualties, there have been many broken homes and wrecked marriages. We have no way of knowing what effect this has had on Friends' families, but we do know that with all other Christian and religious groups, we must exert every effort to hold our home ideals high, to save family life from destruction, and to build for a more vital, creative Christian home life in the future. Toward that end the observance of National Family Week is very timely and should be very helpful. Friends have every reason for entering into the observance, and applying it to their needs with a great deal of enthusiasm.

The Roman Catholics and the Jewish people sponsor their own observance and work out their own plans. For Protestant churches, the plans for Family Week are promoted by the Intercouncil Committee on Christian Family Life, representing the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the United Council of Church Women, the denominations, and city, county and state councils constituent to these national agencies. Very often, civic and community agencies cooperate in the observance. One excellent example of how a whole city community took an active part in the observance of Family Week is to be found in an interesting article in the International Journal of Religious Education for March, 1946 (page 12), written by R. Bates Brown of Memphis, Tennessee. The article is entitled, "How Memphis Learned About Family Week." After describing all the groups that took part in this observance for the past two years, and the fine cooperation that was experienced, Mr. Brown adds this significant statement, "The cooperation of all groups within the city in the programs of education of its citizenship is one reason for the low rate of juvenile delinquency to total population of Memphis."

Helpful Literature

There are several helpful materials available to give guidance in the observance of Family Week. The most important of these is a folder entitled, *Family Week in Home and Church,* which is published by the Intercouncil Committee on Christian Family Life. This and other helpful materials may be secured through the Christian Home Life Department of the Five Years Meeting Board on Christian Education, 101 South Eighth Street, Richmond, Indiana.

Friends will find many concrete suggestions in the folder named above on ways to observe Family Week in homes, in churches, and in communities. No doubt it will be possible to follow out many of these suggestions in local Friends' communities and Meetings. Some of the ideas may also be adapted to fit particular needs and situations. Other individual Friends or Friends' groups may wish to be creative, and work out new plans and programs which will have a distinctly Friendly flavor. Where creative work like this is done, it would be very interesting and helpful to have it reported through the pages of THE AMERICAN FRIEND or *The Penn Teacher's Monthly.*

In the stress laid by Friends on Christian Family Week, there will be ample opportunity for emphasizing Friendly literature to be used for study and devotional reading. The series of *Quaker Meditations* are a real help in this. A fourth number of *Quaker Meditations* is soon to be off the press. This number has been planned especially for families with children and contains interesting stories for them. It is to be hoped that this excellent devotional book may find its way into every Quaker home. *Quakers Courageous, The Children's Story Garden,* and *The Children's Story Caravan* are always popular among children. Let Family Week be used as a time for fellowship in homes, and where there are children, let some of these stories be read for the family enjoyment and inspiration.

Book tables set up especially for Family Week in meetinghouse vestibules, or hall ways, or Sunday School rooms will need to include many of the more recent books on the general theme of the home and family relationships. A list of the best of such books is included in the folder *Family Week in Home and Church* which was mentioned above. Some of these books may be obtained from the Friends Lending Library in Richmond, and any of them can be purchased from the Friends Book and Supply House. Among the more general books for reading, book tables should also include some of the more recent inspirational books by Friends such as: *The Radiant Life* by Rufus M. Jones; *On Beginning From Within,* by Douglas Steere; *The Predicament of Modern Man,* by D. Elton Trueblood, and his sequel to that which has very recently been published, *Foundations for Reconstruction.*

An excellent monthly magazine for guidance in the field of Christian Home Life, not only during National Family Week, but through all of the year is the one entitled, *The Christian Home.* This is published by the Methodist Publishing Company, but it is very largely interdenominational in character, and it contains many helpful and constructive articles on various phases of Christian home life and family problems each month. It can be obtained at the subscription price of $1.25 for the year.

One important thing to be said about Christian Family Week in closing is that its observance should not be looked upon as an end in itself. It should be looked upon as an opportunity for creating new interest in developing better Christian homes, and giving new impetus toward a closer cooperation between the home and the Friends Meeting in the work they are both doing for children, and in the efforts they should be making to help young people and adults to make the happy home adjustments that will make it possible for them to give themselves to creative Christian Kingdom building. This should be a year-round process, and Christian Family Week can be the time for planning and starting, receiving inspiration and developing enthusiasm.

RURAL PEOPLE AND FOOD RELIEF

REPORT BY R. L. A.

Officers and members of the Rural Life Association report an increasing interest on the part of rural people in the problem of feeding the hungry people in Europe and Asia. In recent weeks Arthur M. Charles and Mendle Saffer of Richmond, Indiana, and a community group near Economy, Indiana, have delivered three heifers to the Heifer Project Committee of the Church of the Brethren. Friends in the neighborhood of Mabel, Minnesota, delivered six heifers to the Brethren about March 1. Students at Westtown School, Friends' boarding school near Philadelphia, have recently bought two heifers for this program. They are being cared for at the school farm and will be turned over to the Heifer Committee when they are old enough for shipment.

The first week in March two hundred and fifty heifers were shipped to Poland. This makes thirteen hundred that have been shipped to various countries, including Greece, France, Belgium, Poland, and Czechoslovakia. Monsignor L. G. Ligutti, of the National Catholic Rural Life Conference, has just returned from a two month's stay in Italy during which he spent some time investigating the possibility of placing dairy cattle in northern Italy. His investigations and recommendations will be considered at a meeting of the Heifer Project Committee at Elkhart, Indiana, on March 30. Stanley Hamilton is a member of the Heifer Committee, representing the Rural Life Association.

In recent months carloads of grain have been sent for European relief from the following places: Oskaloosa, Iowa (two cars); New Providence, Iowa; New London Quarterly Meeting, near Kokomo, Indiana; Wilmington Yearly Meeting, Wilmington, Ohio; and West Branch Quarterly Meeting near West Milton, Ohio. At several other points in the middle-west, Friends have joined with Bethren and other church groups in donating grain. Friends of the Portland, Indiana, Meeting carried on a campaign in Portland, Indiana, and throughout the county. They secured gifts amounting to one thousand dollars. Most of the civic and church groups shared in this gift. The check for one thousand dollars was presented to Stanley Hamilton during the morning service on Sunday, March 24. The money will be forwarded through the Rural Life Association and will be used to purchase cereals for human food.

At a conference of Brethren and Friends at William Penn College, Oskaloosa, Iowa, on March 14, 15, the Friends from Whittier, Iowa, agreed to secure a carload of dried skimmed milk, a product of their cooperative dairy. During the past fall and winter, garden and field seeds, estimated to be worth about one thousand dollars, have been forwarded through the Rural Life Association for the spring planting in Europe.

The Rural Life Association hopes to intensify this program during the coming summer. It is hoped to have some young men in the field visiting Friends Meetings and other churches to explain the need for gifts in kind, to help organize local efforts, and to furnish shipping instructions and information about where the food will go.

CAROLYN COX.

FRIENDS, PLANT YOUR GARDENS IN EUROPE!

Here is a project in which all members of the family may be associated as vegetable gardens are being planted this spring. Plant a few extra rows from which seeds may be harvested next fall and sent to Europe for their 1947 planting. Every row planted in your garden means several rows planted in Europe.

This is a project that has already been tested quite adequately. A seed house has been selected which is testing samples of all seeds for germinating qualities, fumigating them and forwarding them on to Europe. A large number of seeds have already been sent. Children—Bob and Betty—if you plant a row and send the seeds from America, Pierre and Madeline may plant them in France next year. Even seeds that are found upon testing to be below standard for planting may have food value instead.

Seeds from any staple garden vegetables that grow in the United States can be used somewhere in Europe. Especially needed are beans—snap, limas, navy, or any other edible bean; peas, beets, carrots, tomatoes, sweet corn, lettuce, melon, squash, and turnips. Garden seeds should be carefully dried and well packed for shipment. There is no limit as to quantity. Field seeds, such as corn, oats, rye, barley, soy beans and clover, may be contributed in quantities of a bushel or up to a carload (See "Rural People and Food Relief" elsewhere in this issue). Field and garden seeds will be shipped to a warehouse on the east coast where an experienced seed man directs fumigation and germination tests, and packaging for shipment overseas. Hybrid seeds generally are not accepted for Europe, because of second year planting.

For additional information write the Rural Life Association, Quaker Hill, Richmond, Indiana.

Quaker Meditations

Numbers II and III

The renewed interest in Christian Family Home Life has created a demand for printed materials that will serve as a guide to private and family devotions. *Quaker Meditations* have been prepared by the Board on Christian Education of the Five Years Meeting and edited by Cecil E. Haworth to meet this need especially in Friends' families.

QUAKER MEDITATIONS No. II

consists of ninety-one full-page meditations, written by thirteen contemporary Friends who have distinguished themselves as Christian leaders and writers.

QUAKER MEDITATIONS No. III

is similar in construction to No. II except that the meditations are grouped according to topics and most of the writers are younger Friends.

Those who love the special testimonies of Friends will find in this series of devotional books much real inspiration.

Special price while they last 30 cents per copy or $3.00 per dozen

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street **Richmond, Indiana**

CORRESPONDENCE WITH JAPAN

As emissaries of the Federal Council of Churches went to Japan last October, they carried the following letter on behalf of Five Years Meeting of Friends. Our letter and their reply are as follows:

October 3, 1945.

To the Christians in Japan:

As an American Christian and as a representative of the Five Years Meeting of Friends (Quakers) in America I want to send you this greeting.

More than we are able to express in words, our hearts and memories have held you closely during the tragic days of war. In our own souls and feeling for you, the family of God was not broken by the disruption of international relations.

Now that the war has ended all of us shall have to learn the meaning of repentance and forgiveness. In this act of contrition American Christians will need to share fully with other Christians throughout the world. We want now to join hearts and hands with you and with Christians everywhere in a new and cleansed fellowship of love and service.

During all of these bitter days there was one, even Christ Jesus, who remained and will remain the same yesterday, today and forever. He stood above the fog of hate and smoke of battle, enduring a new Calvary for the children of earth. Now we would try with you to give him a new resurrection of life and light among us. In him, we greet you and meet you again.

I am sure that I express the deep love of the Friends in America for you, and our hope that we may soon have the joy of your fellowship again. We should like to be of all possible service to you as soon as conditions permit.

Cordially and in the Love of Christ,
Errol T. Elliott
Secretary of the Five Years Meeting of Friends in America.

Headquarters of the
Church of Christ in Japan
6 Itchome Nishiki Cho Kanda
Tokyo, January 22, 1946

To the Five Years Meeting of the Friends in America
Office of the Secretary, Executive Committee
Richmond, Indiana, U. S. A.

Dear Christian Friends:

We greatly regret that many days have elapsed since we received with deep emotion your greetings, your sympathy and your love at this hour of suffering—a time the like of which Japan has never before experienced. We Christians are believing that our land will be uplifted on this cross and that we will be given new vision, power and love for all those who suffer in like manner.

But this cannot be brought about unless many thousands more come to know Christ as their Saviour. The bringing in of the Kingdom of God here and all over the world is the great task in which we can all join hands and work and pray together. This is our only hope for a lasting peace. Because we have been brought to repentance, we will be blessed if we endure.

We are looking forward to the time when again we can be brought together through a free exchange of Christian workers, letters, etc. At this present hour in Japan we need your earnest prayers for the spiritual and material support of our pastors who are now suffering intensely for the want of even the very necessities of life, so that the Church of Christ may once more be resurrected into new power and life both spiritually and materially. Also we need those who are called by God and who will understand our needs and work with us to root out those things that hamper, and will encourage the things that strengthen, and bring about his kingdom.

We will indeed join hands and pray for each other. Pardon this unavoidable delay and our inability to tell you how your wonderful letter brought us encouragement, hope and joy!

Yours in His Service,
Mituru Tomita
CHURCH OF CHRIST IN JAPAN

Instead of being discouraged by misfortune, we should take measures to repair our loss, and not give way to despondency.

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STUDENT SUMMER SERVICE

Student Summer Service offers an opportunity of service for young Friends who are beyond the first year of college, or older young people who have been active in the church. Public school teachers are especially invited. Types of projects offered are visitation; working with youth programs; studying the church and its relation to the community; directing and teaching in vacation church schools; visitation in homes of church families; and working in community projects. The local Friends Meeting plans the work to be done and can use the team in any activity desired if planned in advance so students can be prepared.

Young people volunteer at least five weeks of the summer, one week in travel and in training, and four weeks work in the local community. Workers are sent out in teams of two persons. A coaching conference of intensive fellowship and preparation is held at Quaker Hill the first week. Travel, board, room, and training are without cost to volunteers, from the time they leave home until their return. It is a service freely given, for which there is no remuneration. Student Summer Service is sponsored by the Board on Christian Education of the Five Years Meeting of Friends. Information can be obtained by writing to Student Summer Service, 101 South 8th Street, Richmond, Indiana.

A YEARLY MEETING ACTION

At the 25th session of the New York Monthly Meeting of the Religious Society of Friends, held Third Month 27th to 31st, inclusive, 1946, the following Minute was adopted:

Mindful of the fact that millions of people are very hungry, and many of them are actually dying of starvation, we urge our members to reduce their consumption of foods vitally needed in famine stricken countries, in order that more may be sent to those in need. Since wheat and fats are the most needed items and the most practicable food stuffs to send, we urge our members, in so far as possible, in view of the necessity of eating in public places and buying prepared foods in local grocery stores, to eliminate the use of prepared wheat and flour and to cut in half our consumption of fats until the famine period is past. We point out that potatoes and corn bread are suitable substitutes for wheat. We urge our fellow Christians and all people of good will to take a similar stand. Confident that our countrymen would willingly respond, we ask our Government to call upon them to undertake this sacrifice.

Signed in and on behalf of the New York Yearly Meeting,

HOWARD E. KERSHNER, *Clerk.*

SUMMER OPPORTUNITIES

Each year the American Friends Service Committee offers opportunities for summer ventures into the frontier of peace education and into conflict areas of human society. A number of colleges have given credit for work in the summer projects. Most of the projects open June 21 and close August 16, and the average cost for room and board is $90 to $100. Scholarship help is available upon application to those otherwise not able to attend. Discussions with local leaders and group meditation are important parts of these projects. For further details write to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

Work Camps provide an opportunity to study social and economic problems and to gain practical experience by working on some ugent community project. They will be located in Chicago, southeast Missouri, in Indianapolis, Nashville, Brasstown, North Carolina, Los Angeles, Baltimore and Seattle.

Student-in-Industry in Philadelphia will give college students the experience of working in industry and studying industrial problems. No guarantees are made that the student will have a job.

Student-in-Cooperatives offer college students a chance to gain first-hand information and experience in various phases of the cooperative movement. The unit will be located in Minneapolis.

Peace Caravans are open to young people interested in serving community groups by carrying on a program of peace education. Caravans will be located in half a dozen states across the country.

Social Work Units are concerned with developing community services and programs. One unit in Detroit and another at Stonington, Maine, will give two very different experiences of problems of community organization.

Mexican Service Projects are sponsored in cooperation with Mexican government offices and involve working in rural health clinics and in extending the facilities for group recreation in the villages. June 20 - August 20.

Institutes of International Relations will be held in ten cities and will bring together community leaders and well-known resource persons to discuss our responsibilities as world citizens. The Institutes at Drake University in Des Moines, June 1-8, and at Antioch College, Ohio, July 5-15, are conveniently located for people in this area.

Elegy for a Soldier Son

What more poignant spring is yours
Today,
Soldier son, whose lean, blithe body lay
In Bataan swamp-paddy to decay
In other spring?

Your young, earnest song shall never
sing
In salute where jay bird flaunts pert
wing,
Blue above pale iris quickening,
In life again.

This importunate, old doubt swells pain,
Courage gathered to no lovelier plane,
Like these iris, may have flamed in vain
For after years.

Only you, afraid, transcending fears,
Bloody, tortured, spent with squalor,
tears,
Loving beauty in these frail leaf spears,
Piercing leaf mold,

Only you, remembering their gold
Fragile blossoms, eager to unfold
Lest seed ripen not and stalk grow old,
Expendable,

Only you, in transcience, knew the full
Ache of going, anguish, physical,
Beat of heart to live, ephemeral
Now in the dust.

Mine is leisured sorrow's ancient
thrust—
To resign this blade of your bright trust
To uneasy faith; what must be, must,
For you are gone,

Merging your lean flesh, your tendoned
brawn,
Intimately with amoebic spawn
Under rain in hot and alien dawn
Far on Bataan.

Yet if spirit-bridge reach out to span
Continents in death, or life for man,
You will tread familiarly this fan
Of iris bed,

Pinching tender fingers on the dead
Fronds, exploring tuber's new root
spread,
Puttering again, unheralded
In earth you knew.

Or, if light etheric spark of you
Shall elude a close horizon's view,
Coloring with dream of earth the new
Life chrysalis,

Dream might emanate a haze like this
Smoke embroidery of dwarf iris,
Undulating to a spring wind's kiss
By garden fence.

Lonely women shall not question whence
Comes their gift, nor claim its residence;
I shall tend spring bulbs in recompense
For brief blooming,

And to find my peace in their illuming,
First surrender death to ground's
entombing,
Not the vibrant faith you breathed,
consuming
All grayer dread.

Soldier son, for me who ever said
Yearning prayer above a quiet head,
Sleeping boyish sleep, you are not dead
A world away,

Lost in body's tropical decay,
But, as poignantly aware today,
As I am of iris and bluejay,
Of a new spring.

DOROTHY MUMFORD WILLIAMS.

IN MEMORIAM
CLINTON L. NELLIS

Clinton L. Nellis was born in Scott County, Iowa, October 26, 1879, and died March 7, 1946. He was the son of Robert L. and Julia Nolte Nellis. His early life was spent on a farm near Earlham, Iowa, until his call to the ministry.

He has given thirty-two years to ministry among Friends through pastorates in Nebraska, Kansas, and Iowa Yearly Meetings. At the time of his death he was serving his sixth year with the Meeting at Salem, Iowa. His work with young people and his service of personal counselling were especially effective.

In 1916, he was united in marriage with Lora Hadley. To them were born two children, Robert H. and Esther Almeda Deines, both now living in Wichita, Kansas. He was greatly devoted to his home and family.

His death occurred during the Pastors' Short Course at William Penn College, Oskaloosa, Iowa, as a result of a heart attack. Services were conducted at Salem Friends Meeting with Charles Beals, general superintendent of the Yearly Meeting in charge, assisted by Guy Hunting and Lawrence Sams. A service was also held at Earlham with John McCracken, Vernard Cox, Orval Cox, and Orin Hutchins speaking. The Ministerial Association of the Yearly Meeting also held a memorial service.

The rights which have been granted in this war and the last to conscientious objectors are well known, and are a definite part of British policy. Anything in the nature of persecution, victimization or man-hunting is odious to the British people.—Winston Churchill in the house of Commons on March 20, 1941.

Forum

It is unreasonable what some assert, "that printers ought not to print anything but what they approve"; since if all of that business should make a resolution, and abide by it, an end would thereby be put to free writing, and the world would afterwards have nothing to read but what happened to be the opinions of printers [editors].

BENJAMIN FRANKLIN.

ECONOMICS AND WAR

Editor, THE AMERICAN FRIEND:

I can not refrain from commenting on an article in the February 7 AMERICAN FRIEND on the Friends' Witness in Economics by Lindley J. Cook. The article, just as the Commission of Economics itself must have done, pointed up what seems to me to be an outstanding paradox in Friends' witness generally. On one hand we have a sincere consideration of Christian principles—emphasis on fair distribution, production for use, and living wage for the laborer. On the otherhand we have a condemnation of the Government because a man with a capital of ten million dollars can't receive his former five hundred thousand dollar return and now has to be satisfied, or dissatisfied, with a paltry thirty thousand dollars a year. I'm afraid that with an income of thirty thousand I would be tempted to lay up just a few treasures on earth. How does one happen on to a capital of ten million dollars, anyway? It suggests a slightly un-christian emphasis on distribution not based on need.

The Government and increasing totalitarianism in this country is surely a source of worry, an evil which needs to be understood and exposed. But I think history will show that it was just those men with their ten millions each who backed Mussolini and Hitler in order to preserve their incomes, and their own influence. Totalitarianism tends to claim and appeal to those with the treasure on earth.

If the Friends are interested in doing something more than simply paying lip service to Christian principles in the field of economics, there is a clear call for action. Our present economic system is ancient and inadequate. I answer one of the questions raised by the Commission: Production under the profit system does not, and has not for years, contributed to the welfare of the whole group; and yes, it does tend toward monopoly and pours wealth into the pockets of a few. The profit system has a heavy responsibility in bringing the world two wars in the last generation. The economic machine is very closely aligned to the war machine. There isn't any reason to believe that we can do away with one without renouncing the other.

Thoreau had an effective program, and one which the Friends recognize in regard to war. He said in *Civil Disobedience*, "It is not man's duty, as a matter of course, to devote himself to the eradication of any, even the most enormous wrong; he may have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and . . . not to give it practically his support. If I devote myself to other pursuits and contemplations," Thoreau continues, "I must see first, at least, that I do not pursue them sitting on another man's shoulders. I must get off him first, that he may pursue his contemplations too."

I would say the Friend who suddenly found himself making steam valves for submarines was a victim of the system, and to a less extent the innocent farmer whose products are made into munitions and alcohol. John Woolman, as I recall, sold his business because the dye in the cloth he was using was made by slaves, and he didn't believe in the system which permitted slaveholding. His action bears scrutiny today. Many Friends have gone to prison because they refused to cooperate with a system that was basically un-christian, a system of government oppression, conscription. I know of several Friends who will consciously refrain from entering the 'business and finance' world, and, in fact, will seek a system which more nearly conforms to Christian priniciples and ethical standards.

It certainly is a pity to see the Friends, who in effect are still trying to thread the camel through the needle's eye, when there is so much work and thought unfinished and untried before the Kingdom is brought in.

SETH GIFFORD.

State Colony,
New Lisbon, New Jersey.

BASIS OF PEACE TESTIMONY

Editor, THE AMERICAN FRIEND:

I have read the article by Richard Wood, "What is the Peace Testimony?" in THE AMERICAN FRIEND, February 7. There exists a considerable danger that the energies of many well-intentioned Christian pacifists will be diverted from the basic tasks of carrying out the Great Commission and of eliminating the primary causes of war. Instead they may support the United Nations Organization, which is committed to the maintenance of world order through armed force which may not only be directed against individual malefactors, but also against entire nations. Such use of force is the essence of war, even if one beclouds the issue by the euphemistic phrase "international police force."

When Indiana Yearly Meeting, in 1943, welcomed the Fulbright Resolution as a "step forward" and the Philadelphia (Arch Street) Friends, in 1945, urged unconditional ratification of the UNO charter, one can well understand why many outsiders believe that even the Orthodox Friends are diluting their peace testimony. Can those Friends who favor ratification without reservations of the UNO Charter consistently decline to support a future war against allegedly refractory countries? Was not this last war an example of the "civilized" nations, Britain, Russia, the United States, China, Brazil, etc., enforcing world order against the aggressors—Germany, Italy, Finland, Japan?

The League of Nations was founded on the delusive principle of "collective security," by which all member nations pledged themselves to act unitedly against any contumacious country. But history indicates that no country will participate actively in far-reaching sanctions except to defend what it considers its own selfish national interests. Collective "security" or "insecurity," like a system of alliances, tends to change every minor war into a world holocaust. Instead, friends of peace should seek to limit the scope of any outbreak that occurs. Fortunately, at San Francisco, it was recognized that the effective use of sanctions against one of the Big Five would result in a major war.

Switzerland, a traditionally neutral country, which rendered to war victims great humanitarian services during both world wars, entered the League in 1920 only upon the condition that she would not be obligated to participate in military sanctions. Later, in 1938, the Swiss were absolved from any duty to apply economic sanctions. I hope that the United States, also historically a neutral, may insist (in the UNO) on similar reservations. Without belonging to the League of Nations, the United States cooperated in the League's salutary work in curtailing the white slave traffic and the opium trade, participated in the League's non-political activities, and belonged to the International Labor Office.

Let Quaker peacemakers devote themselves to fostering social, economic, and political reforms that tend to lessen the fundamental causes of war—imperialism, militant nationalism, economic inequalities, and unemployment. Above all let us win converts to the one true Savior, who can transform the minds and lives of men.

Often we fail to realize how much Western civilization and democracy owe to Christianity, which has restrained the primordial, destructive, visceral passions of man in favor of the highest moral standards and has contributed toward supplanting resort to violence with reliance on orderly legal processes.

Orthodox Friends base their pacifism

on "the plain precepts of our divine Lord and lawgiver, and the whole spirit of his Gospels." Those whose pacifism is founded, not on the immutable authority of our Savior, but instead on political objections to specific wars are more likely to compromise or abandon their pacifist philosophy as world events change.

MYRON TRIPP.

Champaign, Illinois.

BROTHERLINESS OR BROTHERHOOD

Editor, THE AMERICAN FRIEND:

I have read the editorial of February 7 on brotherhood and feel you have encouraged us to more brotherly attitudes and actions toward all men, but may I say that I, as a young minister, regret that Friends are failing to emphasize the *true* brotherhood. I do not wish to become a definer only, but to add to your commentary. We are concerned too often with what we can do to form a brotherhood, when we could become and encourage others to become a part of the true brotherhood of God that will really work within them a cleansing from the "sonship of the devil." Then it is that they are empowered to enjoy, and want others to enjoy the "sonship of God."

It seems that quite often we try to nullify the truth, if we really could, by showing how someone preaches and then has failed. That does not change truth, as you realize. I feel that no philosophy is Christian that is held just to keep one free from the dirtying of one's hands with unbrotherliness. What I am trying to say is that true brothers can only be such as they become cleansed men, and then they will wish to go out and be brotherly toward the unbrotherly. Yet no one who has had Christ fully revealed can come in contact with an unbrotherly sinner and say, "I feel a brothership." There can be brotherly relations, but no true brotherhood until one is brought, accepted, and adopted into the household of faith! The brotherhood is existent, it revives, it sends out its members to create a brotherhood or the spirit thereof. It is derived and empowered from the Almighty to those who truly accept him.

This does not in any way remove the fact that we ought to work for brotherly relations with all men. It really strengthens the argument, for who will do it if we do not lead the blind to true brotherhood in God. There is a vast difference between knowing that God is ready to help us and the consciousness that we are following his will and he is helping us. Just so is there a difference between God as Creator and God as our Father and a difference in the fellowship between believers and unbelievers.

EDWARD C. MORRIS.

Scranton, Iowa.

Book Reviews

Our Hearts Are Restless (25 cents) is the name of Pendle Hill Pamphlet number thirty-two by Gilbert Kilpack. Following the "intuitive search it speaks of the pure essence of the divine life within. It is a deep, alluring call for a commitment of life to the divine imperative.

* * * *

From the Friends Literature Committee, Friends House, Euston Road, London N. W. 1, comes *A Little Book on Prayer*. It is a contribution from the experience of Quaker retreats and sells for one shilling and threepence. It will help one to know the deeper currents of thought which come from troubled times, through minds disciplined by worship.

* * * *

The popular book, *The Social Life of Animals*, by W. Clyde Allee, published in 1938, has appeared in British and Swedish editions. It will soon appear in Spanish for Argentina, and negotiations are under way for a Finnish translation. This book sustains the thesis of cooperation as a condition of survival in animal life development as against the competitive idea commonly accepted in the "survival of the fittest." Friends would do well to own this book. Order through Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

* * * *

Security in the Atomic Age, a leaflet, should be of special interest to you. Special quantity rates offered are: $2 per 100; $10 per 1,000; $45 per 5,000. Orders should be sent in promptly to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

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THE LIGHT OF FAITH

An Outline of Religious Thought for Laymen.

BY ALBERT W. PALMER

Macmillan, 147 pp., price $1.75.

For adults and college young people who do not find it easy to have strong religious faith today, or who may have difficulty in harmonizing religious beliefs with scientific facts and truths, this book by Dr. Albert W. Palmer will prove to be a providential discovery. Persons who have no difficulties in their religious thinking, who accept unquestioningly the traditional formulas of religion, and for whom all parts of the Bible are equally authoritative, may not be attracted to this book, and probably would not find it entirely acceptable.

It is intended to be a book about theology for laymen. It deals frankly but constructively with live issues in religious thought. It is written simply, in language that the average person can understand. "The book is not lacking in scholarship but it does seek to be human, as well as scholarly, and modern and realistic, as well as reverant and Christian." Dr. Palmer, a member of the Wider Quaker Fellowship, has served for some time as president of the Chicago Theological Seminary. He is a preacher, teacher and author of ability and vision. He has warm sympathy with and appreciation of Friends and Quaker thought.

The book will prove valuable, not only for private reading, but also for use in reading circles and discussion groups. Some Sunday school classes will want to use it for a unit of study for a quarter. For all, it will make "the light of faith" to shine more brightly.

JAMES R. FURBAY.

SUNDAY SCHOOL LESSON

(Continued from Page 142)

ing of the Godhead, and that those who hold different views are unworthy of fellowship, then it might be more desirable to be a heretic. Obedience to deep-seated convictions is essential to one's Christian development but to freeze those convictions at any given point, and to judge others by that so-called orthodox standard, is the sure road to spiritual disaster. The great misfortune attending the present separation among Friends is not in the fact that we fail to see "eye to eye" but in the lack of a genuine Christian love and fellow-feeling of one group for the other. Let us pray for a new baptism of simple Christian tolerance.

Questions

Why did the Galilians usually avoid passing through Samaria on their way to Jerusalem?

Does the total picture of James and John, as given in the Gospels, indicate that they were men of violent emotions?

What is meant by the statement, "He set his face as though he would go to Jerusalem"?

What responsibility is placed upon the followers of Christ if he "came not to destroy men's lives but to save them"?

P. M. T.

In the next ten years we must see brilliant *men* specializing in children's work. . . We have been too long victims of the assumption that mother's knee was the place where the child got religion, and father's knee was the place where he got spanked.

DR. PAUL CALVIN PAYNE.

For Younger Young Friends

A Doll Library

If you ever come to Philadelphia to visit, be sure to call at Fellowship House and visit the famous doll library there. More than two hundred dolls have been given to Fellowship House by women's societies, foreign language groups and other clubs. Each doll is dressed to represent some famous person. The dolls are of different nationalities, different races and represent different kinds of fame. Churches and schools learned of the dolls and now four librarians are kept busy taking these "ambassadors of good-will" into all kinds of places. Librarians tell the stories and leave the dolls with the class, provided they will put on a program about the dolls for younger children. Many schools and churches in other states have asked for the use of the dolls but there are not enough to go around. So Fellowship House artists have made paper dolls with capsule stories. The dolls tell stories of friendly and famous people of all times and many races.

* * * *

A Song

"We are growing up together in a new and different world,
The flag of help-each-other is the banner we've unfurled,
We work not for ourselves alone, but for our neighbors too,
To make a dream come true.

Refrain:
"Let us work and play together
Let us work and play together
Let us work and play together
As all good neighbors do.

"We can show that we are growing by the happiness we find,
In cooperation always and in work and being kind,
In remembering the rules we make and helping others too
We can make our dreams come true."

A. F. S. C. Newsletter.

* * * *

Fellowship Scramble

A favorite game of "Arrows," a group of children who meet at Fellowship House in Philadelphia, is called "Fellowship Scramble." Perhaps you would like to play it too! Partners stand facing each other in one large circle. One odd player stands in the center and calls "Brotherhood" (partners shake hands) "Prejudice" (partners turn backs to each other) "Brotherhood," "Prejudice"—the players taking their positions accordingly. When he calls "Fellowship" the players must take new partners and link arm in arm. The center player tries to get one too. If he succeeds, the person left without a partner must go into the center and give the command. When a player misses, he and his partner leave the circle. On next "Fellowship" call they can re-enter the cirele and scramble for other partners.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

SEED TIME

You are God's farm.
I Corinthians 3:9 (Goodspeed)

* * * *

How can we find any comparison, he said, for the reign of God, or what figure can we use to describe it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the world, yet once sown, comes up and grows to be the largest of all the plants, and produces branches so large that the wild birds can roost under the shelter of it.

Mark 4:30-34 (Goodspeed)

* * * *

Thou madest him (man) to have dominion over the works of thy hands;
Thou hast put all things under his feet;
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air; and the fish of the sea;
Whatsoever passeth through the paths of the seas.
O Lord, Our Lord,
How excellent is thy name in all the earth.

Psalm 8:6-9.

* * * *

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's Almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

All good gifts around us
Are sent from heav'n above;
Then thank the Lord,
O thank the Lord
For all his love.

M. Claudius.

* * * *

There are deeps in us below the level of our own thoughts and ideas. There is a substratum in us that is the mother soil of all our thinking and of all our doing, out of which our ideas and ideals emerge, as capes of cloud out of the invisible air. To feed, or to fertilize this subsoil is vastly more important than to pick up and exploit a few more random ideas.

Rufus M. Jones.

Sow yourselves, sow the living part of yourself, in the furrows of life.

Unamuno.

* * * *

Spring has now unwrapped the flowers,
Day is fast reviving,
Life in all her growing powers
Toward the light is striving
Gone the iron touch of cold
Winter time and frost time,
Seedlings working through the mold,
Now make up for lost time.

Herb and plant then, winter long,
Slumbered at their leisure,
Now bestirring, green and strong,
Find in growth their pleasure:
All the world with beauty fills,
Gold the green enhancing,
Flowers make glee among the hills,
And set the meadows dancing.

Through each wonder of fair days
God himself expresses;
Beauty follows all his ways,
As the world he blesses:
So, as he renews the earth,
Artist without rival,
In his grace of glad new birth
We must seek revival.

Piae Cantiones.

* * * *

O Christ who holds the open gate,
O Christ who drives the furrows straight,
O Christ, the plough, O Christ the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn forever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ.

John Masefield.

* * * *

Almighty God, Our Creator and Preserver, we thank Thee for this springtime, in which Thou art renewing the face of the earth and quickening all things. When earth and air and our sky are full of beauty, our hearts would not be thankless nor our mouths dumb. Thou who carest for the trees and flowers, revive and renew our life, that we may bring forth the fruit of good works, as disciples of Him who came to quicken in human hearts the seed of eternal life.

J. Hunter.

QUAKERDOM · AT · LARGE

Margaret Jones expected to be in Vienna until about mid-April.

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Anna Brinton left Paris to go to Calcutta by way of Rome. Harold Chance and Norman Whitney expected to leave England for Stockholm and Amsterdam.

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W. Glenn Roberts has been reappointed as the Recording Secretary for the Federal Council of the Churches of Christ in America. He also serves the Executive Committee of the Council.

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Elbert Newlin who has taken the pastorate of the Friends Meeting at Goldsboro, North Carolina, has been elected president of the Wayne County Ministerial Association.

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The Finnish-American clothing room at 304 Arch Street was closed on April 1. After that date all clothing for Finland should be sent directly to AFSC, 20 Warren Street, New York City 7.

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Madeleine Yaude, a graduate of the University of Rochester and a secretary in the AFSC Peace Section since 1943, has sailed for France where she will work with Secours Quaker.

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A Leadership Training Institute will be held at Pendle Hill, August 18 to 25, under the direction of the Leadership Training Committee of Friends General Conference, Philadelphia.

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Pastor's Short Course of Indiana Yearly Meeting will be held from July 1 to July 5 at Quaker Haven. The main speaker will be Cecil E. Hinshaw, president of William Penn College, who has a vital message and deep concern for the Society of Friends.

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Mlle. Jacqueline Merle, head of the Chalons Maternity Hospital, France, is expected to arrive in the United States the last of March. Vera Brittain, well known English pacifist and author of **Testament of Youth** and other books, will come to this country the first of May.

* * * *

F. Chase Stevenson, Chairman of the Pension Plan for the Five Years Meeting, has given long and expert service in developing that plan. He has worked with the best minds in the field and, with his efficient committee, produced a plan that is properly certified by those who are responsible in insurance counsel. This plan gives no return whatsoever to any insurance agent since it is written with the Presbyterian Ministers Fund. Even so, he, as an insurance agent, has turned much of his time to it. It is particularly gratifying to know that while he worked for this plan he was, in his capacity as an agent of the Provident Mutual Life Insurance Company, winning the title, "Man of the Year"—first place in business written in the Indiana Agency, and fifteenth in the nation.

* * * *

Elton Trueblood sailed April 8, for visitation of Friends in England and on the Continent. He expects to return early in August and will be available for speaking to Yearly Meetings which meet in August. Friends wishing to have his services should write to Harold Hadley, Friends Fellowship Council, 20 South 12th Street, Philadelphia.

* * * *

Word comes from the Friends Service Unit that Pandit Jawaharlal Nehru visited them in Calcutta, having accepted the invitation of Horace Alexander to have lunch with the Unit during his brief visit in that city. He felt that the Unit could be useful in acting as a liaison between voluntary agencies and government and by reporting the needs of the people in the coming months.

* * * *

Norman E. Young, newly-appointed secretary of Stewardship and Finance for the Five Years Meeting, is actively at work. Although his address for the time is 4146 Irving, Denver, Colorado, he will spend extended periods of time at Richmond and in visitation. Yearly Meetings of the Five Years Meeting will be interested to know that his time is available in a limited way for their forthcoming sessions.

* * * *

The first shipment of AFSC supplies to Germany consists of two hundred forty tons of powdered milk, clothing and shoes, powdered eggs, powdered chocolate drink, and canned goods. One hundred thousand dollars worth of similar supplies are also being purchased in Sweden and Denmark to be distributed in the British Zone, where Edward Wright is already working with British Friends.

* * * *

Lillian Shepard, Editor of Friends Sunday school publications, returned to the Friends Central Offices on April first from a trip to the east. Her principal mission was as a resource leader for a Christian Education Conference held by the Baltimore Yearly Meeting Christian Education Committee. Sessions of this conference were held on Wednesday evening, March 27, and all day Thursday, March 28. Before attending the Conference, Lillian Shepard spent a few days visiting Friends in lower Virginia.

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Merle L. Davis and Irene E. Hoskins attended the Foreign Missions Conference held at Buck Hill Falls, Pennsylvania, March 27-29. Approximately four hundred people were present representing the majority of the one hundred and thirty-two denominations and organizations of which the Foreign Missions Conference is composed. Merle L. Davis, who served as secretary, has been reappointed to serve in the same capacity next year.

* * * *

The American Friends Service Committee will insert a new advertisment in eighteen leading newspapers during the first week in April. Its theme will be peace-making; "For this is peacemaking: to feed the hungry, to comfort the fatherless, to give courage and hope to the broken-hearted." It will appeal for funds for Quaker relief programs in countries of Central Europe, especially Germany. It states briefly the known facts about conditions in Austria, Germany, Hungary, and Poland. The first advertisement, which appeared in December, brought approximately 55,000 replies and $33,000 in unsolicited contributions. Eleven relief agencies, of which the AFSC is one, have now been licensed to ship food, clothing and medicines to American-occupied Germany.

NEWS OF OUR MEETINGS

The Woman's Missionary Union of Friends in America will hold its meeting this year at the Friends Memorial Church, Muncie, Indiana, May 1-5. A large attendance is expected. Mrs. Ralph Chalfant, 720 West Powers Street, Muncie, Indiana, as chairman of the registration committee, will assist in locating rooms. Lodging and breakfast will be furnished without charge.

* * * *

Central City, Nebraska, Friends Meeting has completed arrangements for the coming of a new pastor, Howard W. McKinney. He will take up the work in June following his graduation from Hartford Theological Seminary. He has been serving as student pastor of a church in Unionville, Connecticut, this past year. He is a grandson of Aaron McKinney who, for a number of years, was superintendent of Nebraska Yearly Meeting. Central City has been without a regular pastor since Glenn Reece left to become superintendent of Western Yearly Meet-

ing. President O. W. Carrell has been acting as pastor, in addition to carrying his duties at Nebraska Central College.

* * * *

The annual offering by the Bible school of East Whittier, California, for missionary work in Alaska amounted to about $550. At the March meeting of the Woman's Missionary Society, Bess Bulgin, chairman of stewardship of California Yearly Meeting Missionary Union, led in devotions and followed with an address on stewardship. New officers and committee chairmen were elected. Thank offering boxes were opened, and the proceeds are to be used toward a new kitchen for the mission home in Guatemala.

* * * *

Des Moines Monthly Meeting of Friends have completed their annual Fellowship Forum program, under the direction of their pastor, James R. Furbay, and committees. Class discussion groups met each Sunday at five o'clock for four consecutive Sundays. On March 10, John Scott Everton led in a study of Amos; secondly, Jeremiah was studied on the 17th, under Cecil E. Hinshaw; on March 24 Charles A. Beals conducted the class on Hosea; while in the final meeting, John C. Harvey discussed Isaiah. "Applied Quakerism" was a second class available to adults. Arthur J. Mekeel, dean of Penn College, led the class of the 10th and 24th on "Quakerism and Race" and "Friends and Citizenship." "The Testimony of Simplicity" and "Friends Responsibility in International Affairs" were the subjects on which Paul I. Miller, of Penn College, spoke on the 17th and 31st.

A fellowship hour was conducted by the Social Committee. The children had a group of their own and were supervised by adult leaders with planned activities. The adult assembly began at 6:30 with special musical numbers. Following this on March 10, John Scott Everton of Grinnell College, and formerly AFSC representative to India, gave an illustrated lecture, "Is India our Neighbor?" On March 17 the sound picture "Courageous William Penn" was given to adults and children. On March 24 Aouney Dejany, educator and native of Palestine, gave the lecture, "The Arabs and the Holy Land." At the concluding session, the lecture "India's Challenge to the West," was given by John Scott Everton. The forums were well attended and were of educational and spiritual help to members and visitors.

ON THE HORIZON

The Army wishes complete control over all research in the field of atomic energy, according to reliable sources. Scientific and educational circles are very disturbed by this report, for they fear that, if the Army is successful in gaining this power, military intervention in all chemistry and physics research, and therefore control in private education, will follow.

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The Federal Council of Churches has adopted a resolution calling upon every group in national and community life to rise above selfish considerations so as to move toward providing adequate housing for all the people.

* * * *

The jockeying for position among the Big Three is nowhere better illustrated than in the field of radio propaganda. The British Broadcasting Company has finally decided to penetrate the "iron curtain" by means of short-wave broadcasts in the Russian language, despite Russian opposition. The State Department's Information Division may follow the British lead. Experts estimate that there are at least seventy-five hundred short-wave receiving sets in European Russia, many of which are in schools. But even if only Soviet officials should have access to this form of news, it may have no little effect.

* * * *

The State and War Departments are reportedly barring the publication of a report on the catastrophic food, housing, and health conditions in Germany, prepared by a seven-man non-partisan, inter-denominational relief committee which toured Germany in January. Two members of the Committee were members of the American Friends Service Committee. The report pictures conditions in Germany in a manner greatly at variance with the optimistic statements of Mrs. Roosevelt, Senator Connally and General Clay. Additionally, it is known that American authorities in Germany have decreed that no deaths of Germans be described as arising from malnutrition.

* * * *

It would be in the interests of democracy, and of that "fullest implementation of the principles of the Charter" which President Truman pledges, if our political representation to UNO, as distinct from their technical advisers, were chosen by the electorate. The urgent necessity for effective international organization is that its operation should be taken out of the field of secret diplomacy and subjected to the control of the public will for peace. We could give real leadership in this direction by making our representatives to UNO elected officials instead of diplomatic appointees.

If we seek to maintain and develop unity among the United Nations, the absolute prerequisite is that citizens of one member of the organization should have a relatively unrestricted right of travel in the territory of other members. Such travel would not apply to immigration or emigration for purposes of permanent settlement. But a United Nations passport, permanently valid in the territory of any nation adhering to the Charter of UNO should be devised and made available to educators, newspaper men, commercial travelers, labor leaders and even to tourists with cultural rather than professional interests in other countries.

Human Events.

MARRIAGES

JONES-BUSCHBAM — Bernadine Buschbam, daughter of Henry and Amelia Buschbam, to Richard Jones, son of Arthur and Lillian Jones, at the Little Brown Church, Nashua, Iowa, March 16, F. L. Hanscom, minister.

HOOVER-TATUM — Eleanor Tatum, daughter of Walter L. and Ethel Branson Tatum of New Providence, Iowa, to Herbert F. Hoover, son of B. Frank and Rosina Hoover of Oskaloosa, Iowa, on March 23, at the home after the manner of Friends.

SMITH-SHARP — Agnes B. Sharp of Clintondale, New York, to LeRoy J. Smith of Newburgh, New York, in Clintondale Friends meetinghouse, with Marlin Dawson, pastor, officiating, assisted by Seth Craig, pastor of the Presbyterian church of Newburgh, New York.

STEWART-WHEAT — Virginia Wheat, daughter of George and Alta Cotton Wheat, of Marshalltown, Iowa, to Robert E. Stewart of Detroit, Michigan, in First Friends meetinghouse in Marshalltown, on March 15, with Orval H. Cox officiating.

DEATHS

BENSON—Anna Benson on March 27 at Portland, Oregon. She was a birthright Friend, the daughter of Daniel and Sarah White, and was born in Dublin, Indiana, in 1865. After teaching school for sometime, she was united in marriage with Albert Benson. She was active in Friends' work, serving as recording clerk of Portland Quarterly and Yearly Meetings and as teacher in the Bible school. A daughter, Mildred served as missionary in South Africa until her death. She is survived by four children, Rachel A. Hopper of Parma, Idaho, Grace B. Hyde and Tom A. Benson of Portland, Oregon, and Don W. Benson of Ontario, Oregon; ten grandchildren; and a brother, Arthur White of Pasadena, California.

BRADSHAW — Linwood L. Bradshaw, March 31, at Sedley, Virginia. He was born in Southampton County, Virginia, in 1882, the son of Robert and Nancy Bradshaw, and was united in marriage to Frances Owen. He was a lifelong member of the Black Creek Friends Meeting at Sedley. He is survived by his wife; a daughter, Edith B. Tinkham; one grandson, Keith Lanier Tinkham; one sister and two brothers. Services were held at Black Creek meetinghouse and interment made at the Rosemont Cemetery in Sedley.

HARRIS—Howard Lincoln Harris of Newton, Iowa, on March 8, at the age of eighty-one years. He was a member of Center Friends Meeting near Newton, Iowa, where he served as teacher of the adult Sunday school class and as an

elder of the Meeting. Services were conducted by Anna Albery, assisted by Guilford Street and Pauline Craven Comly.

COMPANION WANTED

A middle-aged lady desires a lady to share her home as a companion. Would also rent to a Christian couple, three rooms in modern home near church in small town. Communicate with Mabel Thornburg, Box 86, Olivet, Illinois.

ASSISTANT NEEDED

Wanted, by retired teacher, in rural home five miles west of Danville, Indiana, a middle-aged lady for companion and helper. Two in family—husband an invalid; no farm labor; all modern conveniences; easy transportation to Indianapolis; near Friends Meeting; excellent community; prompt reply desired. Write C—THE AMERICAN FRIEND.

RECORDS WANTED

Since 1921 Mrs. Allen Joseph, Jasper, Ind., has been compiling data on the correlated families of Hinshaw, Beals, Bales, Mills. Please send her your data.

BOOK WANTED

Rosa E. Lee, 583 East Bailey Street, Whittier, California, would like to contact anyone who is willing to part with his copy of *Southern Heroes* by Fernando Cartland.

WANTED

New or used copy of *Quakers in the American Colonies*, 1911, by Rufus Jones. Address THE AMERICAN FRIEND, Box A.

The National Safety Council claims that three out of every five daylight and one out of every three night traffic fatalities have liquor involved, drinking by either a driver or pedestrian.

If you want a man to do another good act commend him for the one he has already done. Commend him in any case.

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An experienced bookkeeper is needed to work in a Friends' Institution. This affords an opportunity of service for some one with interest in Friends' work.

AN APPEAL FOR HELP

Newmarket Meeting, situated thirty miles north of Toronto, Ontario, on number eleven highway, is in urgent need of pastoral help. Partial support could be given to some one who had other part-time employment or support from other sources. The need is for an earnest, consecrated worker with a vital message for Friends today. Please communicate with the Clerk, Marjorie Keffer, Box 745, New Market, Ontario, Canada.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone G1. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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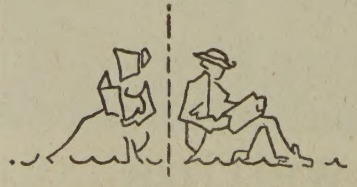
Westtown is eager to serve members of the Society of Friends but under present crowded conditions applications should be placed much earlier than formerly. Those expecting to enter next autumn should communicate with the School by Fourth Month 15th. Late applicants can be accommodated only as drop-outs occur.

For information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.

Students expecting to enter Earlham College in September, 1946, are urged to send in their applications before May 1. At the present rate of applications a waiting-list will probably be unavoidable in the near future.



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